.an Infinite and Eternal which is capable, by the
infinite power of its consciousness, of manifesting
the fathomless and illimitable Truth of its being
in many aspects and processes, in innumerable
•expressive forms and movements; these aspects,
processes, forms, movements could be regarded as
real expressions, real consequences of its infinite
Reality; even the Inconscience and Ignorance could
then be accepted among them as reverse aspects,
«as powers of an involved consciousness and a self-
limited knowledge brought forward because neces-
sary to a certain movement in Time, a movement
•of involution and evolution of the Reality. If
.suprarational in its basis, this total conception is not
•altogether a paradox; it only demands a change, an
enlargement in our conceptions of the Infinite.
But the real world cannot be known and none
'of these possibilities can be put to the test if we
•consider Mind alone or only Mind's power for
ignorance. Mind has a power also for truth; it
opens its thought-chamber to Vidya as well as to
Avidya, and if its starting-point is Ignorance, if its
passage is through crooked ways of error, still its
^goal is always Knowledge: there is in it

an impulse
of truth-seeking, a power—even though
secondary
and limited—of truth-finding and truth-
creation.
Even if it is only images or
representations or
abstract expressions of truth that it can
show us,
still these are in their own manner truth-
reflections
or truth-formations, and the realities of
which they
• are forms are present in their more
concrete truth